Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ar-Rahman

Revealed in Makkah

The Introduction to Surah Ar-Rahman

Imam Ahmad recorded that Zirr said that a man said (to Ibn Mas`ud):

> "How is this recited: "**Ma'in Ghayri Yasin or Asin**''
>
> He asked him, "Are you that proficient in reciting the whole Qur'an?''
>
> He replied, "I recite the **Mufassal** section in one **Rak`ah**.''
>
> So he said, "Woe to you! Do you recite the Qur'an in haste, as if it is poetry I know that the Prophet used to recite two **Surahs** from the beginning of the **Mufassal** section (in one **Rak`ah**).''
>
> And Ibn Mas`ud considered Surah **Ar-Rahman** to be the beginning of the **Mufassal** section.

Abu `Isa At-Tirmidhi recorded that Jabir said,

> "The Messenger of Allah went to his Companions and recited Surah **Ar-Rahman** from beginning to end for them, but they did not say anything. The Prophet said,

لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الْجِنِّ فَكَانُوا أَحْسَنَ مَرْدُودًا مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ:

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان

قَالُوا: لَا بِشَيْءٍ مِنْ نِعَمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ

I recited it to the Jinns, on the night of the Jinns and their response was better than yours! Whenever I recited Allah's statement, فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (Then which of the blessings of your Lord will you both deny), They said,

"None of Your favors do we deny, our Lord! All praise is due to you.''

At-Tirmidhi recorded it and he said, "This Hadith is **Gharib**.''

Al-Hafiz Abu Bakr Al-Bazzar also collected this Hadith.

Abu Jafar Ibn Jarir recorded that Abdullah bin Umar said that the Messenger of Allah recited Surah **Ar-Rahman**, or it was recited before him, and he said,

مَا لِيَ أَسْمَعُ الْجِنَّ أَحْسَنَ جَوَابًا لِرَبِّهَا مِنْكُمْ؟

Why do I hear the Jinn giving a better response to their Lord than you?

They said, "Why is that, O Allah's Messenger''

He said,

مَا أَتَيْتُ عَلَى قَوْلِ اللهِ تَعَالَى:

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان

إِلَّا قَالَتِ الْجِنُّ: لَا بِشَيْءٍ مِنْ نِعَمِ رَبِّنَا نُكَذِّب

Whenever I recited the statement of Allah the Exalted, فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (Then which of the blessings of your Lord will you both deny), the Jinn responded by saying, "None of the favors of our Lord do we deny.''

Al-Hafiz Al-Bazzar also collected this Hadith.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الرَّحْمَـنُ

55:1 Ar-Rahman!

عَلَّمَ الْقُرْءَانَ

55:2 He has taught the Qur'an.

خَلَقَ الإِنسَـنَ

55:3 He created man.

عَلَّمَهُ البَيَانَ

55:4 He taught him Al-Bayan.

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ

55:5 The sun and the moon (run) on fixed courses.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ

55:6 And the Najm and the trees prostrating.

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ

55:7 And the heaven He has raised high, and He has set up the balance.

أَلاَّ تَطْغَوْاْ فِى الْمِيزَانِ

55:8 In order that you may not transgress the balance.

وَأَقِيمُواْ الْوَزْنَ بِالْقِسْطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ

55:9 And observe the weight with equity and do not make the balance deficient.

وَالاٌّرْضَ وَضَعَهَا لِلاٌّنَامِ

55:10 And the earth He has put down (laid) for Al-An'am.

فِيهَا فَـكِهَةٌ وَالنَّخْلُ ذَاتُ الاٌّكْمَامِ

55:11 Therein are fruits, date palms producing Akmam.

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ

55:12 And also corn, with (its) `Asf, and Rayhan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:13 Then which of the blessings of your Lord will you both deny!

Ar-Rahman revealed and taught the Qur'an

Allah informs of His favors and His mercy for His creatures, for He revealed the Qur'an to His servants, He made memorizing and understanding of it easy for those on whom He has bestowed His mercy,

الرَّحْمَنُ (١)

عَلَّمَ الْقُرْآنَ (٢)

خَلَقَ الْإِنسَانَ (٣)

عَلَّمَهُ الْبَيَانَ (٤)

Ar-Rahman!

He has taught the Qur'an.

He created man.

He taught him **Al-Bayan**.

Al-Hasan said: "Eloquent speech.''

> This refers to Allah teaching the Qur’an that is, teaching the servants how to recite it by making it easy for them to speak and pronounce letters with the various parts of the mouth, such as the alveolar bridge, the tongue and the lips

Among Allah's Signs: the Sun, the Moon, the Sky and the Earth

Allah said,

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ (٥)

The sun and the moon (run) on fixed courses.

> They move in their orbit in perfect succession, according to precise calculation that is never delayed nor disturbed,
>
> لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ
>
> It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40),
>
> فَالِقُ الإِصْبَاحِ وَجَعَلَ الَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ
>
> (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for calculating. Such is the measuring of the Almighty, the All-Knowing. (6:96),

Allah said,

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ (٦)

And the **Najm** and the trees prostrating.

Ibn Jarir commented,

"Scholars of **Tafsir** disagreed over the meaning of Allah's statement, `And the **Najm**.' They agreed, however, that the trees mentioned here are those that stand on trunks.''

Ali bin Abi Talhah reported that Ibn Abbas said,

"**An-Najm** refers to the plants that lay on the ground.''

Similar was said by Sa`id bin Jubayr, As-Suddi and Sufyan Ath-Thawri.

This is what Ibn Jarir preferred, may Allah have mercy upon him.

Mujahid said,

"**An-Najm** (the star); the one that is in the sky.''

Al-Hasan and Qatadah said similarly.

This is the saying that is the most obvious, and Allah knows best, for Allah the Exalted said,

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِى السَّمَـوَتِ وَمَن فِى الاٌّرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيرٌ مِّنَ النَّاسِ

See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the moving creatures, and many of mankind prostrate themselves to Allah. (22:18)

Allah's statement,

وَالسَّمَاء رَفَعَهَا وَوَضَعَ الْمِيزَانَ (٧)

And the heaven He has raised high, and He has set up the balance.

meaning the justice,

as He said in another Ayah,

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَـتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَـبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Indeed, We have sent Our Messengers with clear proofs, and sent down with them the Book and the balance that mankind may keep up equity. (57:25)

Allah said here,

أَلَّا تَطْغَوْا فِي الْمِيزَانِ (٨)

In order that you may not transgress the balance.

meaning, He created the heavens and earth in justice and truth so that everything is founded on, and observing, justice and truth.

Allah's statement,

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ (٩)

And observe the weight with equity and do not make the balance deficient.

meaning, do not cheat in the weights and measures, but rather observe justice and fairness,

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

And weigh with the true and straight balance. (26:182)

Allah said,

وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ (١٠)

And the earth He has put down (laid) for **Al-Ana'm**.

> Allah raised the heavens and put down, or laid, the earth and balanced it with firm mountains, so that it would be stable for its residents that live on it, i.e. the various types and kinds of creatures, different in species, shape, color and language.

Ibn Abbas, Mujahid, Qatadah and Ibn Zayd said that **Al-An'am** means the creatures.

فِيهَا فَاكِهَةٌ ...

Therein are fruits, (of various colors, taste and scent),

... وَالنَّخْلُ ذَاتُ الْأَكْمَامِ (١١)

and date palms producing **Akmam**.

> Allah mentioned the date tree here specifically because of its benefit, both fresh and dry.

Ibn Jurayj reported that Ibn Abbas said said **Al-Akmam**, means

> "sheathed fruit stalks."

> Similar was said by more than one of the scholars of **Tafsir**, it refers to the stalks that the seeds grow in to become a cluster of dates, unripe green dates then they ripen and ripen more.

Allah said,

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ (١٢)

And also corn, with (its) **`Asf**, and **Rayhan**.

Ali bin Abi Talhah said that Ibn Abbas said that in, **وَالْحَبُّ ذُو الْعَصْفِ** (And also corn, with (its) **`Asf**), **`Asf** means straw.''

Al-Awfi reported from Ibn Abbas,

> "**`Asf** is green leaves cut from the stem, so it is called **`Asf** when it dries out.''

Similarly, Qatadah, Ad-Dahhak and Abu Malik said that **`Asf** means straw.

Ibn Abbas, Mujahid and others said that **Rayhan** means leaves, while Al-Hasan said that it means sweet-scented plants.

Ali bin Abi Talhah reported that Ibn Abbas said that **Rayhan** means green leaves.

The meanings here, and Allah knows best, are the various crops that produce straw, such as wheat and barley, and **Rayhan** are the leaves that grow on the stems.

Mankind is surrounded by Allah's Favors

Allah said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (١٣)

Then which of the blessings of your Lord will you both deny?

> meaning, "O mankind and Jinn, which of the favors that Allah has given to you do you deny''

Mujahid and others said this, and it is apparent when one reads what comes after it. Meaning the favors that are obvious to you while you are surrounded by them, you cannot deny or reject them. So we say, just as the believers among the Jinns said, "O Allah! None of Your favors do we deny. All praise is due to You.''

Ibn Abbas used to say, "Nay, our Lord!'' meaning, "None of Your favors do we deny.''

خَلَقَ الإِنسَـنَ مِن صَلْصَـلٍ كَالْفَخَّارِ

55:14 He created man from sounding clay like the clay of pottery.

وَخَلَقَ الْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ

55:15 And the Jinn He created from a smokeless flame of fire.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:16 Then which of the blessings of your Lord will you both deny!

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ

55:17 The Lord of the two easts and the Lord of the two wests.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:18 Then which of the blessings of your Lord will you both deny!

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

55:19 He has Maraja the two seas meeting together.

بَيْنَهُمَا بَرْزَخٌ لاَّ يَبْغِيَانِ

55:20 Between them is a barrier which none of them can transgress.

فَبِأَىِّ ءالآءِ رَبِّكُمَا تِكَذِّبَانِ

55:21 Then which of the blessings of your Lord will you both deny!

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالمَرْجَانُ

55:22 Out of them both come out pearls and Al-Marjan.

فَبِأَىِّ ءَالاَءِ رَبِّكُمَا تُكَذِّبَانِ

55:23 Then which of the blessings of your Lord will you both deny!

وَلَهُ الْجَوَارِ الْمُنشَئَاتُ فِى الْبَحْرِ كَالاٌّعْلَـمِ

55:24 And His are Al-Jawar Al-Munsha'at, in the seas like A`lam.

فَبِأَىِّ ءَالآءِ رَبِّكُمَا تُكَذِّبَانِ

55:25 Then which of the blessings of your Lord will you both deny!

The Creation of Humans and Jinns

Allah mentions that:

خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ (١٤)

وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ (١٥)

He created man from sounding clay like the clay of pottery.

And the Jinn He created from a smokeless flame of fire.

Allah mentions that He created mankind from clay, like that used in pottery, and created the Jinns from the tip of the flame of a smokeless fire.

This was said by Ad-Dahhak from Ibn Abbas.

It was also said by Ikrimah, Mujahid, Al-Hasan and Ibn Zayd.

Al-`Awfi reported from Ibn Abbas,

"From the best part of the fire, from its smokeless flame.''

Imam Ahmad recorded that A'ishah said that Allah's Messenger said,

خُلِقَتِ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِمَّا وُصِفَ لَكُم

The angels were created from light, the Jinns from a smokeless flame of fire, and Adam from what was described to you.

Muslim also collected this Hadith.

Allah's statement:

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (١٦)

Then which of the blessings of your Lord will you both deny,

was explained above.

Allah is the Lord of the Two Easts and the Two Wests

Allah said,

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ (١٧)

(He is) the Lord of the two easts and the Lord of the two wests.

meaning the sunrise of summer and winter and the sunset of summer and winter.

Allah said in another Ayah,

فَلاَ أُقْسِمُ بِرَبِّ الْمَشَـرِقِ وَالْمَغَـرِبِ

So, I swear by the Lord of all the points of sunrise and sunset in the east and the west. (70:40),

referring to the different places from which the sun rises and then sets on people every day.

Allah said in another Ayah,

رَّبُّ الْمَشْرِقِ وَالْمَغْرِبِ لاَ إِلَـهَ إِلاَّ هُوَ فَاتَّخِذْهُ وَكِيلاً

The Lord of the east and the west; none has the right to be worshipped but He. So take Him alone as a trustee. (73:9),

referring to the different places of sunrise and sunset and the benefits that this variation brings to the created, mankind and Jinns,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (١٨)

Then which of the blessings of your Lord will you both deny.

Allah created Different Types of Water

Allah said,

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ (١٩)

He has **Maraja** the two seas,

or let them loose, according to Ibn Abbas.

Allah's statement, يَلْتَقِيَانِ (meeting together), Ibn Zayd said,

"He prevents them from meeting by the dividing barrier He placed between them to separate them.''

The two seas are the fresh and salty waters, the former coming from running rivers. We discussed this topic in Surah **Al-Furqan** when explaining Allah's statement;

وَهُوَ الَّذِى مَرَجَ الْبَحْرَيْنِ هَـذَا عَذْبٌ فُرَاتٌ وَهَـذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخاً وَحِجْراً مَّحْجُوراً

And it is He Who has let free the two seas: one palatable and sweet, and the other salty and bitter; and He has set a barrier

and a complete partition between them. (25:53)

Allah said,

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَان (٢٠)

Between them is a barrier which none of them can transgress.

meaning, He has placed a barrier of land between these two types of waters, so that they do not transgress upon each other, which would spoil the characteristics they were created with.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٢١)

Then which of the blessings of your Lord will you both deny.

Allah said,

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ (٢٢)

Out of them both come out pearls and **Al-Marjan**.

pearls are well-known. As for **Marjan** they say it means small pearls.

Mujahid, Qatadah, Abu Ruzayn, Ad-Dahhak said it, and it has also been reported from Ali.

It was also said that it means large, precious pearls, this was mentioned by Ibn Jarir from some of the Salaf.

Ibn Abi Hatim recorded from Ibn Abbas who said,

"When it rains, the oysters in the sea open their mouths. What falls in them, the drops, turns into pearls.''

Its chain of narrators is **Sahih**.

Since this type of adornment is a favor from Allah to the people of earth, He reminded them of it,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٢٣)

Then which of the blessings of your Lord will you both deny.

Allah said,

وَلَهُ الْجَوَارِ الْمُنشَآتُ ...

And His are **Al-Jawar Al-Munsha'at**,

meaning the ships that float,

... فِي الْبَحْرِ ...

in the seas,

Mujahid said,

"Whatever ship hoists a sail, it is from **Munsha'at**, if it does not hoist a sail, it is not from the **Munsha'at**.''

Qatadah said,

"**Al-Munsha'at** means created.''

Others said that it is **Al-Munshi'at** meaning, "launched.''

... كَالْأَعْلَام (٢٤)

like **A`lam**.

This means, they are like mountains with their great size, and it also refers to the trade and commercial services they make possible, transporting cargo from one area to another and from one province to another. Ships provide various benefits for people, including transporting different types of goods they need.

Therefore,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٢٥)

Then which of the blessings of your Lord will you both deny.

كُلُّ مَنْ عَلَيْهَا فَانٍ

55:26 Whatsoever is on it (the earth) will perish.

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلْلِ وَالإِكْرَامِ

55:27 And the Face of your Lord Dhul-Jalal wal-Ikram will remain forever.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:28 Then which of the blessings of your Lord will you both deny!

يَسْأَلُهُ مَن فِى السَّمَـوَتِ وَالاٌّرْضِ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ

55:29 Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:30. Then which of the blessings of your Lord will you both deny!

Allah is the Ever Living, Free of all Need

Allah states that:

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦)

Whatsoever is on it (the earth) will perish.

Allah states that all the residents of earth will perish and die. The residents of the heavens will die, except whomever Allah wills. Only Allah's Honorable Face will remain, because our Lord, the Exalted, the Blessed, is the Ever Living Who never dies.

Qatadah said,

"First, Allah mentioned His creatures and then He said that all of this will perish.''

And in the reported supplication:

`O You the Ever Living Who sustains all that exists!

O You Who created the heavens and the earth without precedence.

O You, Who Owns the glory and the honor, none has the right to be worshipped except You. We seek refuge with Your mercy. Grant Us success in all of our matters. Please, do not abandon us to rely on ourselves even for an instant nor on any of Your creation.''

Ash-Sha`bi said,

"When you have recited, **كُلُّ مَنْ عَلَيْهَا فَانٍ** (Whatsoever is on it (the earth) will perish), do not stop, continue reading,

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

And the Face of your Lord **Dhul-Jalal wal-Ikram** will remain forever.''

This Ayah is similar to Allah's statement,

كُلُّ شَىْءٍ هَالِكٌ إِلاَّ وَجْهَهُ

Everything will perish save His Face. (28:88)

In this Ayah, Allah describes His Noble Face as being **Dhul-Jalal wal-Ikram**, indicating that He is Worthy of being revered, and thus, never defied; and obeyed, and thus, never disobeyed,

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face. (18:28)

And as He said about those giving charity:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ

We feed you seeking Allah's Face only. (76:9)

Ibn Abbas commented on the meaning of **Dhul-Jalal wal-Ikram**, by saying,

"Owner of greatness and pride.''

After Allah stated that all of the inhabitants of the earth will die and end up in the Hereafter when He, **Dhul-Jalal wal-Ikram**, will judge them by His fair judgement, He said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٢٨)

Then which of the blessings of your Lord will you both deny!

Allah said,

يَسْأَلُهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ (٢٩)

Whosoever is in the heavens and on the earth begs of Him. Every day He is (engaged) in some affair.

In this Ayah, Allah affirms that He is Rich, Free of all wants for anyone else and that all creatures stand in need of Him, in all conditions and situations. They all seek His help willingly or unwillingly. Everyday, He is engaged in some affair.

Al-A`mash reported from Mujahid, from `Ubayd bin `Umayr, **كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ** (Every day He is (engaged) in some affair), He said,

"Of His affairs is that He answers the supplicant, or gives to the one requesting, or removing adversity, or cures the one seeking to be cured.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٣٠)

Then which of the blessings of your Lord will you both deny!

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلاَنِ

55:31 We shall attend to you, O Thaqalan!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:32 Then which of the blessings of your Lord will you both deny!

يمَعْشَرَ الْجِنِّ وَالإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُواْ مِنْ أَقْطَـرِ السَّمَـوَتِ وَالاٌّرْضِ فَانفُذُواْ لاَ تَنفُذُونَ إِلاَّ بِسُلْطَـنٍ

55:33 O assembly of Jinn and men!

If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)!

But you will never be able to pass them, except with authority (from Allah)!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:34 Then which of the blessings of your Lord will you both deny!

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلاَ تَنتَصِرَانِ

55:35 There will be sent against you both, Shuwaz of fire and Nuhas, and you will not be able to defend yourselves.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:36 Then which of the blessings of your Lord will you both deny!

A Warning for Humans and Jinn

Allay says,

سَنَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَانِ (٣١)

We shall attend to you, O **Thaqalan**!

Ibn Jurayj said that the Ayah, سَنَفْرُغُ لَكُمْ (We shall attend to you), means,

`We shall judge you,'

while Al-Bukhari said that it means,

"We shall recompense you. Surely, nothing will busy Allah from attending to anything else.''

This type of speech pattern is common in the Arabic language. For example, one would say, "I will attend to you,'' even when one is not busy with anything else.

Allah's saying;

أَيُّهَا الثَّقَلَانِ (O you **Thaqalan**!), refers to the humans and the Jinns, as in the Hadith;

يَسْمَعُهَا كُلُّ شَيْءٍ إِلَّا الثَّقَلَيْنِ

Everyone will be able to hear it, except the **Thaqalayn**.

In another narration that explains it, the Prophet said,

إِلَّا الْإِنْسَ وَالْجِن

...except mankind and the Jinns.

Allah said,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٢)

Then which of the blessings of your Lord will you both deny!

then,

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَن تَنفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنفُذُونَ إِلَّا بِسُلْطَانٍ (٣٣)

O assembly of Jinn and men! If you are able to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!

meaning, `you will never be able to escape Allah's orders and decrees, because it encompasses you. You will never be able to avoid or avert His rule and judgement over you, you are surrounded by it wherever you may be.'

This is also about the Gathering when the angels, comprising seven lines in every direction, will surround the creatures. None of the creatures will be able to escape on that Day, إِلَّا بِسُلْطَانٍ (except with authority), meaning, except with the commandment from Allah,

يَقُولُ الإِنسَـنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ

كَلاَّ لاَ وَزَرَ

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ

On that Day man will say: "Where (is the refuge) to flee''

No! There is no refuge!

Unto your Lord will be the place of rest that Day. (75:10-12),

وَالَّذِينَ كَسَبُواْ السَّيِّئَاتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِّنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِماً أُوْلَـئِكَ أَصْحَـبُ النَّارِ هُمْ فِيهَا خَـلِدُونَ

And those who earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them. No defender will they have from Allah. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of Fire, they will abide therein forever. (10:27)

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٤)

Then which of the blessings of your Lord will you both deny!

Allah's statement,

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ (٣٥)

There will be sent against you both, **Shuwaz** of fire and **Nuhas**, and you will not be able to defend yourselves.

Ali bin Abi Talhah reported from Ibn Abbas that **Shuwaz** is the flame of fire.

Abu Salih said, "It is the flame above the fire below the smoke.''

Ad-Dahhak said, شُوَاظٌ مِّن نَّارٍ (**Shuwaz** of fire), "A flood of fire.''

Allah said; وَنُحَاسٌ (and **Nuhas**) .

Ali bin Abi Talhah reported from Ibn Abbas;

"The smoke of the fire.''

Similar was reported from Abu Salih, Sa`id bin Jubayr and Abu Sinan.

Ibn Jarir said that the Arabs used to call the smoke of the fire, **Nuhas** and **Nihas**. But he said that the scholars of Qur'anic recitation said that in this Ayah, the word recited is **Nuhas**.

Mujahid said, "Molten brass poured over their heads.''

Qatadah held the same view.

Ad-Dahhak said, "**Nuhas** is liquid copper.''

> The Ayah means, `if you, mankind and the Jinns, try to escape on the Day of Resurrection, then the angels, including those among them who guard Hellfire, will bring you back by directing smoke of fire and molten brass on you.'

Allah's statement,

... فَلَا تَنتَصِرَانِ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٦)

and you will not be able to defend yourselves. Then which of the blessings of your Lord will you both deny!

فَإِذَا انشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

55:37 Then when the heaven is rent asunder, and it becomes Wardah like Dihan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:38 Then which of the blessings of your Lord will you both deny!

فَيَوْمَئِذٍ لاَّ يُسْئَلُ عَن ذَنبِهِ إِنسٌ وَلاَ جَآنٌّ

55:39 So, on that Day he will not be questioned about his sin, (neither) human nor Jinn.

فَبِأَىِّ ءالآء رَبِّكُمَا تُكَذّبَانِ

55:40 Then which of the blessings of your Lord will you both deny!

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَـهُمْ فَيُؤْخَذُ بِالنَّوَاصِى وَالاٌّقْدَامِ

55:41 The criminals will be known by their marks, and they will be seized by their foreheads and feet.

فَبِأَىِّ ءالاۤءِ رَبِّكُمَا تُكَذِّبَانِ

55:42 Then which of the blessings of your Lord will you both deny!

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

55:43 This is the Hell which the criminals denied.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءانٍ

55:44 They will go between it and Hamim An!

فَبِأَىِّ ءالاۤءِ رَبِّكُمَا تُكَذِّبَانِ

55:45 Then which of the blessings of your Lord will you both deny!

The Horrors of the Day of Resurrection

Allah said,

فَإِذَا انشَقَّتِ السَّمَاء ...

Then when the heaven is rent asunder,

on the Day of Resurrection; this meaning is clear in this and similar Ayat, such as,

وَانشَقَّتِ السَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ

And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up. (69:16),

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَـمِ وَنُزِّلَ الْمَلَـئِكَةُ تَنزِيلاً

And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending. (25:25)

and,

إِذَا السَّمَآءُ انشَقَّتْ

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ

> When the heaven is split asunder, and listens to and obeys its Lord -- and it must do so. (84:1-2)

Allah's statement,

... فَكَانَتْ وَرْدَةً كَالدِّهَانِ (٣٧)

and it becomes **Wardah** like **Dihan**.

> This means they will melt just as sediment and silver are melted when heated. And they will be colored, just as dies stain something, sometimes red, sometimes yellow, or blue, or green. This demonstrates the extent of the horrors of the Mighty Day of Resurrection.

As-Suddi said, "It will be as rosy color and as filth oil.''

Mujahid said, كَالدِّهَانِ (like **Dihan**), "Like the colors of dyes.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٣٨)

Then which of the blessings of your Lord will you both deny!

Allah said;

فَيَوْمَئِذٍ لَّا يُسْأَلُ عَن ذَنبِهِ إِنسٌ وَلَا جَانٌّ (٣٩)

So on that Day he will not be questioned about his sins, (neither) human nor Jinn.

this is similar to His saying;

هَـذَا يَوْمُ لاَ يَنطِقُونَ

وَلاَ يُؤْذَنُ لَـهُمْ فَيَعْتَذِرُونَ

> That will be a Day when they shall not speak, and they will not be permitted to put forth any excuse. (77:35-36)

This is the case at the time, then all the creatures will be questioned about their deeds.

Allah said;

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ

عَمَّا كَانُوا يَعْمَلُونَ

So, by your Lord, We shall certainly call all of them to account. For all that they used to do. (15:92-93)

Qatadah said,

"On that they will be questioned and then their mouths will be sealed and their hands and feet will reveal what they used to do.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٠)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ ...

The criminals will be known by their marks,

i.e., by special marks that distinguishes them.

Al-Hasan and Qatadah said,

"They will be known by their dark faces and their blue eyes.''

I say that this contrasts to the marks that will distinguish the believers, such as the light that will appear on the parts of the body that they used to wash while performing ablution.

Allah said,

... فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (٤١)

and they will be seized by their foreheads and feet.

meaning, the angels of punishment will bend their heads down to their feet and throw them like this into the Hellfire.

Al-A`mash said that Ibn Abbas said,

"He will be taken by his forehead and his feet and be broken just as a stick is broken to be thrown into an oven.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٢)

Then which of the blessings of your Lord will you both deny!

Allah said,

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ (٤٣)

This is the Hell which the criminals denied.

meaning, `this is the Fire that you used to deny existed that it; now you see it before your eyes!' While being chastised, criticized, disgraced and belittled, this will be said to the disbelievers.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ (٤٤)

They will go between it and **Hamim An**!

meaning, they will sometimes be punished with fire and they will sometimes be given **Hamim** which is a drink like molten copper tearing their intestines and internal organs,

إِذِ الأٌّغْلَـلُ فِى أَعْنَـقِهِمْ و السَّلَـسِلُ يُسْحَبُونَ

فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ

When the iron collars will be rounded over their necks, and the chains, they shall be dragged along, in the **Hamim**, then they will be burned in the Fire. (40:71-72)

Allah said, آنٍ (**An**), meaning hot, due to the fierce and intense heat that is impossible to bear.

Ibn Abbas said; يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ (They will go between it and **Hamim** An!),

"That has reached the ultimate temperature and boiling fiercely.''

Similar was said by Mujahid, Sa`id bin Jubayr, Ad-Dahhak, Al-Hasan, Ath-Thawri and As-Suddi.

Qatadah also commented,

"Its boiling started when Allah created the heavens and the earth!''

Muhammad bin Ka`b Al-Qurazi said,

"The (disobedient) servant will be seized by the forehead and stirred in that boiling water until his flesh melts and only the bones and the eyes in his head remain.

This is the meaning of Allah's statement,

فِى الْحَمِيمِ ثُمَّ فِى النَّارِ يُسْجَرُونَ

In the **Hamim**, then they will be burned in the Fire. (40:72)

And **Al-Hamim Al-An** means hot.''

There is another report from Al-Qurazi;

حَمِيمٍ آنٍ (**Hamim An**) that it means "prepared. ''

This is also the view of Ibn Zayd.

And saying that it means "prepared'' does not contradict the first report from Al-Qurazi which says that it means hot, for Allah said:

تُسْقَى مِنْ عَيْنٍ ءَانِيَةٍ

They will be given to drink from a spring, Aniyah. (88:5)

which means severe unbearable heat,

and His saying;

غَيْرَ نَـظِرِينَ إِنَـهُ

not to wait for it to be prepared, (33:53)

which means properly cooking and preparing it.

So His saying;

حَمِيمٍ آنِ (**Hamim An**), **Hamim**, that is very hot.

Surely, punishing the disobedient criminals as well as favoring those who had **Taqwa**, is from Allah's grace, mercy, justice, compassion and kindness for His creatures. His warnings against His torment and punishment, such as mentioned in these Ayat, should encourage all creatures to abandon the Shirk and disobedience they engage in, and this is why Allah reminded them of this favor;

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ (٤٥)

Then which of the blessings of your Lord will you both deny!

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

55:46 But for him who fears the standing before his Lord, there will be two Gardens.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:47 Then which of the blessings of your Lord will you both deny!

ذَوَاتَآ أَفْنَانٍ

55:48 With Afnan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:49 Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ تَجْرِيَانِ

55:50 In them (both) will be two springs flowing (free).

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:51 Then which of the blessings of your Lord will you both deny!

فِيهِمَا مِن كُلِّ فَـكِهَةٍ زَوْجَانِ

55:52 In them (both) will be every kind of fruit in pairs.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:53 Then which of the blessings of your Lord will you both deny!

The Delight of Those Who have Taqwa in Paradise

Allah the Exalted said,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ (٤٦)

But for him who fears the standing before his Lord, there will be two Gardens.

on the Day of Resurrection,

وَنَهَى النَّفْسَ عَنِ الْهَوَى

And restrained himself from the desires. (79:40,

and does not indulge nor prefer this worldly life. He who knows that the Hereafter is better and more lasting, so he fulfills what his Lord ordered him and stays away from His prohibitions, then he will earn two gardens from his Lord on the Day of Resurrection.

Al-Bukhari recorded that Abdullah bin Qays said that the Messenger of Allah said,

جَنَّتَانِ مِنْ فِضَّةٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَجَنَّتَانِ مِنْ ذَهَبٍ آنِيَتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ عَزَّ وَجَلَّ إِلَّا رِدَاءُ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ

There are two gardens made of silver -- their vessels and all that they contain. And there are two gardens made of gold -- their vessels and all that they contain. And nothing stands between the people in the **`Adn** Garden and looking at their Lord, the Exalted and Most Honored, but the covering of pride before His Face.

The Group, with the exception of Abu Dawud, collected this via the Hadith of Abdul-Aziz.

This Ayah is general and applies to both humans and Jinns, providing proof that those among the Jinns who believe and have **Taqwa** will enter Paradise, for Allah is reminding the **Ath-Thaqalayn** of this favor, as He says;

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٤٧)

But for him who fears the standing before his Lord, there will be two Gardens. Then which of the blessings of your Lord will you both deny!

Then He describes these two gardens, by saying,

ذَوَاتَا أَفْنَانٍ (٤٨)

With **Afnan**.

their trees have beautiful young branches that hold and produce every type of ripened beautiful fruit,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٤٩)

Then which of the blessings of your Lord will you both deny:

Ata' Al-Khurasani and several others said that **Afnan** means spreading branches of trees that reach the branches of other trees,

فِيهِمَا عَيْنَانِ تَجْرِيَان (٥٠)

In them (both) will be two springs flowing.

free to water these trees and branches that produce all kinds of fruits,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥١)

Then which of the blessings of your Lord will you both deny!

Al-Hasan Al-Basri said that one of these springs is called **Tasnim**, and the other called **As-Salsabil**.

Atiyah said that the water of one of these springs is from non-standing water and the other from wine that gives delight to those who drink it.

Allah's statement,

فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَان (٥٢)

In them (both) will be every kind of fruit in pairs.

of every type and kind of fruit, that which they knew before, and better, and that which they did not know before. Therein, there are delights that no eye has ever seen, no ear has ever heard and no heart has ever imagined,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥٣)

Then which of the blessings of your Lord will you both deny!

Ibrahim bin Al-Hakam bin Aban said that his father narrated from Ikrimah that Ibn Abbas said,

> "There is not a fruit that exists in this life, sweet or bitter, but it exists in Paradise, even the colocynth.''

Ibn Abbas also said,

> "There is nothing in the world that is in the Hereafter except in name.''
>
> Meaning there is such an enormous difference and contrast between the two in enjoyment and value.

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ

55:54 Reclining upon the couches lined with Istabraq, and the fruits of the two Gardens will be near at hand.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:55 Then which of the blessings of your Lord will you both deny!

فِيهِنَّ قَـصِرَتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَآنٌّ

55:56 Wherein both will be Qasirat At-Tarf, whom never deflowered a human before nor Jinn.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

57. Then which of the blessings of your Lord will you both deny!

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

55:58 They are like Yaqut and Marjan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:59 Then which of the blessings of your Lord will you both deny!

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

55:60 Is there any reward for good other than good!

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:61 Then which of the blessings of your Lord will you both deny!

Allah said;

مُتَّكِئِينَ ...

Reclining, (in reference to the residents of Paradise, who will recline or sit cross-legged);

... عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ...

upon the couches lined with **Istabraq**,

which is thick silk brocade, according to Ikrimah, Ad-Dahhak and Qatadah.

Abu Imran Al-Jawni said,

"It is thick silk embroidered with gold.''

In this way, the honor of the outside is alluded to by mentioning the honor of the inside. Abu Ishaq narrated that Hubayrah bin Yarim said that Abdullah bin Mas`ud said,

"This is their interior, so what about it if you see their exterior''

Allah said,

... وَجَنَى الْجَنَّتَيْنِ دَانٍ (٥٤)

and the fruits of the two Gardens will be near at hand.

close to the believers who will be able to take any of it they wish, whether they are reclining or otherwise,

قُطُوفُهَا دَانِيَةٌ

The fruits in bunches whereof will be low and near at hand. (69:23),

وَدَانِيَةً عَلَيْهِمْ ظِلَـلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلاً

And the shade thereof is. close upon them, and the bunches of fruit thereof will hang low within their reach. (76:14),

meaning, these fruits descend from their branches to those who wish to have them, because they are close at hand,

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَان (٥٥)

Then which of the blessings of your Lord will you both deny!

After Allah mentioned the couches, He then said,

فِيهِنَّ ...

Wherein will be, (meaning on these couches or beds),

... قَاصِرَاتُ الطَّرْفِ ...

Qasirat At-Tarf,

chaste females, wives restraining their glances, desiring none except their husbands, seeing them as the most beautiful men in Paradise.

This was said by Ibn Abbas, Qatadah, Ata' Al-Khurasani and Ibn Zayd.

It was reported that one of these wives will say to her husband,

"By Allah! I neither see anything in Paradise more handsome than you nor more beloved to me than you. So praise be to Allah Who made you for me and made me for you.''

Allah said,

... لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ (٥٦)

whom never deflowered a human before nor Jinn.

meaning they are delightful virgins of comparable age who never had sexual intercourse with anyone, whether from mankind or Jinns, before their husbands.

This is also a proof that the believers among the Jinns will enter Paradise.

Artat bin Al-Mundhir said,

"Damrah bin Habib was asked if the Jinns will enter Paradise and he said, `Yes, and they will get married. The Jinns will have Jinn women and the humans will have female humans.'''

Allah's statement,

... لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٥٧)

whom never deflowered a human before nor Jinn. Then which of the blessings of your Lord will you both deny!

Then Allah describes these women for the proposed:

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ (٥٨)

they are like **Yaqut** and **Marjan**.

Mujahid, Al-Hasan, Ibn Zayd and others said,

"They are as pure as rubies and white as **Marjan**.''

So here they described **Marjan** as pearls.

Imam Muslim recorded that Muhammad bin Sirin said,

"Some people either boasted or just wondered who are more in Paradise, men or women.

Abu Hurayrah said, `Has not Abu Al-Qasim (Muhammad) said,

إِنَّ أَوَّلَ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالَّتِي تَلِيهَا عَلَى (أَضْوَءِ) كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ امْرِىءٍ مِنْهُمْ زَوْجَتَانِ اثْنَتَانِ، يُرَى مُخُّ سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ، وَمَا فِي الْجَنَّةِ أَعْزَب

Verily, the first group that will enter Paradise will look like the moon when it is full, and the next batch will be as radiant as the radiant star in the sky. Each one of them will marry two wives. The marrow of the bones of their shins will be seen through the flesh. None will be unmarried in Paradise.

This Hadith was recorded in the Two Sahihs.

Imam Ahmad recorded that Anas said that the Messenger of Allah said,

لَغَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قَوسِ أَحَدِكُمْ، أَوْ مَوْضِعُ قِدِّهِ يَعْنِي سَوْطَهُ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوِ اطَّلَعَتِ امْرَأَةٌ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ إِلَى الْأَرْضِ لَمَلَأَتْ مَا بَيْنَهُمَا رِيحًا، وَلَطَابَ مَا بَيْنَهُمَا، وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

A morning or an evening journey in Allah's cause is better than the world and whatever is on its surface. And a place in Paradise as small as that

occupied by the whip of one of you, is better than the world and whatever is on its surface. If one of the women of the people of Paradise looks directly at the earth, she will fill what is between Paradise and earth with a good scent and all of it will become delightful. Verily, the veil over her head is better than this life and all that is on its surface.

Al-Bukhari also collected a similar narration.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٥٩)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

هَلْ جَزَاء الْإِحْسَانِ إِلَّا الْإِحْسَانُ (٦٠)

Is there any reward for good other than good?

Allah declares that in the Hereafter, all that is good and righteous is the only befitting reward for those who do good deeds in this life,

لِّلَّذِينَ أَحْسَنُواْ الْحُسْنَى وَزِيَادَةٌ

For those who have done good is best (reward) and even more. (10:26)

All of these are tremendous blessings that cannot be earned merely by good deeds, but by Allah's favor and bounty, after all of these He says;

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦١)

Then which of the blessings of your Lord will you both deny!

وَمِن دُونِهِمَا جَنَّتَانِ

55:62 And below these two, there are two other Gardens.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:63 Then which of the blessings of your Lord will you both deny!

مُدْهَآمَّتَانِ

55:64 Mudhammatan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:65. Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ

55:66 In them (both) will be two springs Naddakhatan.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:67 Then which of the blessings of your Lord will you both deny!

فِيهِمَا فَـكِهَةٌ وَنَخْلٌ وَرُمَّانٌ

55:68 In them (both) will be fruits, and date palms and pomegranates.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:69 Then which of the blessings of your Lord will you both deny!

فِيهِنَّ خَيْرَتٌ حِسَانٌ

55:70 Therein (Gardens) will be Khayrat Hisan;

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:71 Then which of the blessings of your Lord will you both deny!

حُورٌ مَّقْصُورَتٌ فِى الْخِيَامِ

55:72 Hur (beautiful, fair females) guarded in pavilions;

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:73 Then which of the blessings of your Lord will you both deny!

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلاَ جَآنٌّ

55:74 Whom never deflowered a human before nor Jinn.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:75 Then which of the blessings of your Lord will you both deny!

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ

55:76 Reclining on green Rafraf and rich beautiful `Abqariy.

فَبِأَىِّ ءَالاءِ رَبِّكُمَا تُكَذِّبَانِ

55:77 Then which of the blessings of your Lord will you both deny!

تَبَـرَكَ اسْمُ رَبِّكَ ذِى الْجَلَـلِ وَالإِكْرَامِ

55:78 Blessed be the Name of your Lord, Dhil-Jalali wal-Ikram.

These two gardens are lower, in virtue and in status than the two before them, as supported in the Qur'an.

Allah said:

وَمِن دُونِهِمَا جَنَّتَانِ (٦٢)

And below these two, there are two other Gardens.

We previously mentioned the Hadith stating that there are two gardens made of gold, their vessels and all they contain, and there are two gardens made of silver, their vessels and all they contain. The first two are for the near believers (**Muqarribin**) and the latter two are for those on the right (**Ashab Al-Yamin**).

Abu Musa commented,

"There are two gardens made of gold for the **Muqarribin** and two gardens made of silver for **Ashab Al-Yamin**.''

There are several proofs that the former two gardens in Paradise are better in grade than the latter. Allah mentioned the former two gardens before the latter two, thus indicating their significance, then He said, **وَمِن دُونِهِمَا جَنَّتَانِ** (And below these two, there are two other Gardens). And this is an obvious form of honoring the first two gardens over the latter two.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٣)

Then which of the blessings of your Lord will you both deny!

Allah described the former gardens: **ذَوَاتَا أَفْنَانٍ** (With **Afnan**), which are the extending branches, as we explained, or various types of delights. But He said about the latter two gardens,

مُدْهَامَّتَانِ (٦٤)

Mudhammatan,

being dark, because of the intense irrigation.

Ibn Abbas said,

"**Mudhammatan** means, they have become dark green because of extensive water irrigation.''

Muhammad bin Ka`b said: مُدْهَامَّتَانِ (**Mudhammatan**),

"Full of greenery.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٥)

Then which of the blessings of your Lord will you both deny!

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ (٦٦)

In them (both) will be two springs **Naddakhatan**.

There is no doubt that the former two gardens are better, their branches are fresh, youthful and intermingling. Allah said about the former two gardens, فِيهِمَا عَيْنَانِ تَجْرِيَانِ (In them (both) will be two springs flowing (free)), while He said about the springs of the latter two gardens, نَضَّاخَتَانِ (**Naddakhatan**);

Ali bin Abi Talhah reported from Ibn Abbas:

"It means gushing. And the free flowing is stronger than gushing.''

Ad-Dahhak said that, نَضَّاخَتَانِ (gushing forth) means,

they are full of water and constantly gushing.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٧)

Then which of the blessings of your Lord will you both deny!

Allah said about the former two gardens, فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ (In them (both) will be every kind of fruit in pairs), but He said about the latter two gardens,

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ (٦٨)

In them (both) will be fruits, and date palms and pomegranates.

There is no doubt that the first description is better and refers to more of a variety and more types of fruit.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٦٩)

Then which of the blessings of your Lord will you both deny!

Allah said about the latter two gardens, Allah then said;

فِيهِنَّ خَيْرَاتٌ حِسَانٌ (٧٠)

Therein will be **Khayrat Hisan**;

> meaning, there are various types of good and delightful things in these two gardens in Paradise, according to Qatadah.

It was also said that **Khayrat** is plural of **Khayrah** and it is a righteous, well-mannered, beautiful woman, according to the majority of scholars, and it is also reported from Umm Salamah as a Hadith from the Prophet.

There is another Hadith saying that **Al-Hur Al-Ayn** will sing,

> نَحْنُ الْخَيْرَاتُ الْحِسَانُ، خُلِقْنَا لِأَزْوَاجٍ كِرَامٍ
>
> "We are Al-Khayrat Al-Hisan, we were created for honorable husbands.''

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧١)

Then which of the blessings of your Lord will you both deny!

Allah said:

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ (٧٢)

Hur (beautiful, fair females) guarded in pavilions;

but He said about the first two gardens, فِيهِنَّ قَاصِرَاتُ الطَّرْفِ (Wherein both will be **Qasirat At-Tarf**), There is no doubt that the chaste wives that restrain their glances themselves, are better than those guarded in pavilions even though both are secluded.

About Allah's saying: **فِي الْخِيَامِ** (in pavilions), Al-Bukhari recorded that Abdullah bin Qays said that the Messenger of Allah said,

> إِنَّ فِي الْجَنَّةِ خَيْمَةً مِنْ لُؤْلُؤَةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُّونَ مِيلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ، مَا يَرَوْنَ الْآخَرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُون
>
> Verily, in Paradise, the believer will have a tent from a hollow pearl, the width thereof is sixty miles. In each corner of it there are wives for the believer that do not see the other wives, and the believer will visit them all.
>
> In another narration the Prophet said that this tent is thirty miles wide.

Muslim recorded this Hadith and in his narration, the Prophet said,

> إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ، طُولُهَا سِتُّونَ مِيلًا، لِلْمُؤْمِنِ فِيهَا أَهْلٌ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضُهُمْ بَعْضًا
>
> Verily in Paradise, the believer will have a tent made of a hollow pearl the length thereof being sixty miles. In it, the believer will have wives who do not see each other, and the believer will visit them all.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧٣)

Then which of the blessings of your Lord will you both deny!

Allah the Exalted said,

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَانٌّ (٧٤)

Whom never were deflowered by a human before nor Jinn.

We explained this meaning before.

Allah added in the description of the first group of the believers' wives, **كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ** (they are like **Yaqut** (rubies) and **Marjan** (pearls).

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧٥)

Then which of the blessings of your Lord will you both deny!

Allah said,

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ (٧٦)

Reclining on green **Rafraf** and rich beautiful **`Abqariy**.

Ali bin Abi Talhah reported from Ibn Abbas:

"**Rafraf** means cushions.''

Mujahid, Ikrimah, Al-Hasan, Qatadah, Ad-Dahhak and others also said that **Rafraf** means cushions.

Al-`Ala' bin Badr said:

"The **Rafraf** are arrayed hanging over the couches.''

Allah's statement, **وَعَبْقَرِيٍّ حِسَانٍ** (and rich beautiful **`Abqariy**), Ibn Abbas, Qatadah, Ad-Dahhak and As-Suddi said that **`Abqariy** means rich carpets.

فَبِأَيِّ آلَاء رَبِّكُمَا تُكَذِّبَانِ (٧٧)

Then which of the blessings of your Lord will you both deny!

Allah said,

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ (٧٨)

Blessed be the Name of your Lord (Allah) **Dhil-Jalal wal-Ikram**,

Allah states that He is Worthy of being honored and always obeyed, revered and thus worshipped, appreciated and never unappreciated, and remembered and never forgotten.

Abdullah bin Abbas said that, **ذِي الْجَلَالِ وَالْإِكْرَامِ** (**Dhil-Jalal wal-Ikram**) means,

the Owner of greatness and pride.

In a Hadith, the Prophet said,

إِنَّ مِنْ إِجْلَالِ اللهِ إِكْرَامُ ذِي الشَّيْبَةِ الْمُسلِمِ، وَذِي السُّلْطَانِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ، وَلَا الْجَافِي عَنْه

Verily, among the acts of venerating Allah, are honoring the elderly Muslims, the one in authority, and carrier (memorizer) of the Qur'an who avoids extremism and laziness with it.''

Imam Ahmad recorded that Rabi`ah bin `Amir said that he heard the Messenger of Allah say,

أَلِظُّوا بِذِي الْجَلَالِ وَالْإِكْرَام

Persist (in invoking Allah) with, "**Ya Dhal-Jalal wal-Ikram** (O Owner of greatness and honor).'')

An-Nasa'i also collected this Hadith.

Muslim and the Four Sunan compilers recorded that A'ishah said,

"When the Messenger of Allah would (say the) **Salam** (completing prayer), he would only sit as long as it takes him to say,

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ،

تَبَارَكْتَ يَاذَا الْجَلَالِ وَالْإِكْرَام

O Allah!

You are As-Salam, and peace comes from You. Blessed be You Ya Dhal-Jalal wal-Ikram

This is the end of the Tafsir of Surah **Ar-Rahman**, all praise is due to Allah and all favors come from Him.